

Zionism
Prohibition

Letters to the Tribune's Editor

Anti-Tariff
Land Tax in Hayti

I wholly disapprove of what you say and will defend to the death your right to say it.—Voltaire to Helvetius.

Republican's Tariff Dissent

Voted for President Harding, but Not for Protection— London Bankers' Views on Trade Restriction

To the Editor of The Tribune.

Sir: I was much interested in your description of Mr. Fordney's defense of the proposed new tariff, in which you quoted Mr. Fordney as saying: "The Republican party has taken it for granted that the people spoke out loudly for protection."

I voted for President Harding, but I certainly did not consider I was speaking out loudly for protection. I do not know how many other voters in this country voted the Republican ticket without meaning to imply that they were in favor of a high tariff.

In this connection, I wonder if you have read the July monthly circular of the National City Bank of New York. I will refer you to pages nine and ten, wherein is printed a most interesting appeal signed by the leading bankers of London. I quote the following paragraphs:

"It is as true as it was a hundred years ago that foreign commerce conduces to the wealth and prosperity of a country by enabling it to import the commodities which other countries are best able to supply, and to export in payment those articles which from its own situation it is best adapted to produce; that freedom from restraint be calculated to give the utmost extension to foreign trade and the best direction to capital and industry and that the maxim of buying in the cheapest market and selling in the dearest, which regulates every merchant in his individual dealings, is the best rule for the trade of the whole nation."

"The policy of trying to exclude the production of other countries, with the well-meant design of encouraging our own, cannot increase the volume of commerce or the total volume of employment here. But it may well compel the consumers who form the bulk of our population to submit to privations in the quality or quantity of the goods they buy."

"The importation of foreign goods does not diminish the activities of our people, because such goods can only be paid for by the produce of British capital and labor. The advocates of a restrictive system are too apt to lose sight of the elementary fact that nations, or rather, individual members of nations, buy foreign goods because they need them, not to benefit others, but to benefit themselves, and pay for them by producing goods which the foreigner in his turn requires. We cannot limit imports into this country without limiting our export trade and striking a grave blow at the world-wide commerce on which this island kingdom principally depends."

"Trade is exchange. No nation which lives by trading with others can prosper unless other nations prosper too. We hold to-day great stocks of goods. We are ready to manufacture more. There is a large and insistent demand for them abroad. But owing to the paralysis of Continental commerce—due in part to the restrictive barriers which the new states have set up between

Hayti's New Burden

Debate of Haytian People Com- plains of Increased Land Tax

To the Editor of The Tribune.

Sir: To the untold suffering of the Haytian people for the last six years a new and even more terrifying chapter is to be added. The occupation is about to put through a twofold increase in the land tax. The avowed purpose of this tax is to put through 'improvements,' irrigation chiefly, but it is clear that it is designed largely to cover up the squandered revenues of the nation for the last six years and to make a belated attempt, now that the world's attention is focused on Santo Domingo and Hayti, to make up for absence of any constructive work during the American occupation hitherto. This new tax will have no other effect than to dispossess the little Haytian landowners, the humble peasant class, who form the backbone and the overwhelming majority of the Haytian population. These people have held their land, handing it down from father to son, for over a century since the founding of the republic. However they suffered in consequence of the occupation, they at least felt themselves safe from starvation and utter destitution as long as they held their little land, which enabled them to raise foodstuffs to support themselves. This new tax, which they will be unable to pay, will mean nothing more nor less than that the lands will be forfeited to the 'state'—which means the American occupation—and then be purchased by American corporations for a mere song.

The Haytian peasant is already heavily taxed. He pays \$3 export duty for every hundred pounds of coffee. (And it should be remembered here that while before the occupation the American dollar was the equivalent of the Haytian gourde, the occupation arbitrarily reduced the value of the Haytian currency by four-fifths, so that the present tax in dollars represents five times its equivalent before the occupation.) He pays \$1.75 export tax on each hundred pounds of cocoa; \$1.50 a thousand pounds of logwood; \$3 a thousand feet of mahogany; \$1.50 a thousand pounds of cedar.

It will, of course, be given out by the occupation that this new act of oppression has been put into effect by President Dartiguenave. It has. The President and his council of state are the mere rubber stamps of the occupation. Even they learned through bitter experiences what it means to oppose the wishes of the overlord, when their pay was held up and they faced not only the loss of the shadow of dignity which holding office given them, but the prospect of seeing whatever measures the occupation desired put into effect willy-nilly.

Of course the recently reestablished martial law, which subjects any critic of the occupation to trial by court martial, with consequent fine and imprisonment, is effective in preventing the protest against the pending taxation which every Haytian burns to express. He knows that this impossible tax will be even more impossible of payment when he is in jail, and the assurance of the loss of his land thereby infinitely multiplied.

The Haytian people are in despair. They earnestly appeal to all that is best and noblest in American sentiment and in American public opinion to end the miseries inflicted upon them in the name of the American people.

STENIO VINCENT.
New York, July 12, 1921.

Discussing Prohibition

The Ayes Have It in This Group of Letters—One Who's Not Yet Decided

To the Editor of The Tribune.

Sir: In last Sunday's Tribune D. R. Brown, chairman of the Self-Determination League, suggests what your caption terms a "Wine and Beer Compromise" to solve the prohibition problem.

Mr. Brown waves aside the suggestion of the Association Against the Prohibition Amendment that the amendment be repealed and very wisely asks: "How? When? Where?" It can't be done without the concurrence of thirty-six states, and with thirty-three states that have adopted bone-dry laws at their own initiative, apart from Federal law, the chances for wet success by that method are indeed remote.

Equally impossible, it seems to me, is Mr. Brown's compromise suggestion, because it would be a direct nullification of the Constitution.

He says: "Relegate to the several states the power to determine what is an intoxicating beverage, which applies to such harmless and health-giving (sic) drinks as light wines and beer, the alcoholic content of same not to exceed 12 per cent for wines and not more than 4 1/2 per cent for beer."

Right here the Self-Determination League's chairman bumps up against the United States Supreme Court, which has decided unanimously in the New Jersey and Rhode Island appeals under the "concurrent power" section of the Eighteenth Amendment that a state has no right to legislate on this question in conflict with the laws of Congress and that it would lead to endless confusion for each state to make its own interpretation of a Federal constitutional provision, and that Federal law is supreme.

SAMUEL WILSON.
Jersey City, N. J., July 11, 1921.

Missed Bonus By a Week

New Yorker Who Moved Feels Injustice of Residence Limitation

To the Editor of The Tribune.

Sir: In an article in Sunday's issue you say that "Criticism has been somewhat untimely" concerning New York State bonus legislation, in so far as it affected non-residents. I feel that you will agree with me that in certain cases rank injustice has been done.

For example, I was born in New York State, was raised and educated in New York State, served in a New York State division and upon my discharge returned and lived again in New York State. However, for purely business reasons I moved to New Jersey about a week before November 2, 1920, bringing my family with me. Nevertheless, I still continue to do most of my business with New York

City firms. But because I made this move to New Jersey and "abandoned" my native state I am refused adjusted compensation. Had I been "jailed" in Sing Sing for a week just before I left, my residence would still have been in New York State on November 2, 1920, and I would be entitled to a bonus.

How would it have sounded had I been told this on May 14, 1917, the day I enlisted: "My son, the state appreciates your joining the service and hopes you will serve your country faithfully, and if you return after the war is over and live with us until November 2, 1920, you will receive adjusted compensation along with your lifelong playmates, even though some of them are drafted a year from now?"

Again, is it fair to give a bonus to a foreigner who happens to be a resident and refuse it to a native-born citizen, simply because of change of residence a few miles across a state border?

It looks as though New York State was playing the "Indian-giving" trick of giving adjusted compensation to those who will give it back to the state—and to be sure of this one must live in the state, on a certain date. What about one who is entitled to the bonus and moved out of the state on November 3, 1920? It's a piece of petty legislation to tie apron strings to a bonus. It should be given to those who served their country and their state, with no thought of getting it back again.

EX-FIRST LIEUTENANT.
Rutherford, N. J., July 11, 1921.

A Reformed Country

(From The San Francisco Chronicle)

Mexico has gone in for baseball. No use quibbling, we will have to recognize that country.

Shipmaster and Engineer

Former Has Most of the Responsibility—"Must Be Lawyer, Doctor, Parson, Diplomat"

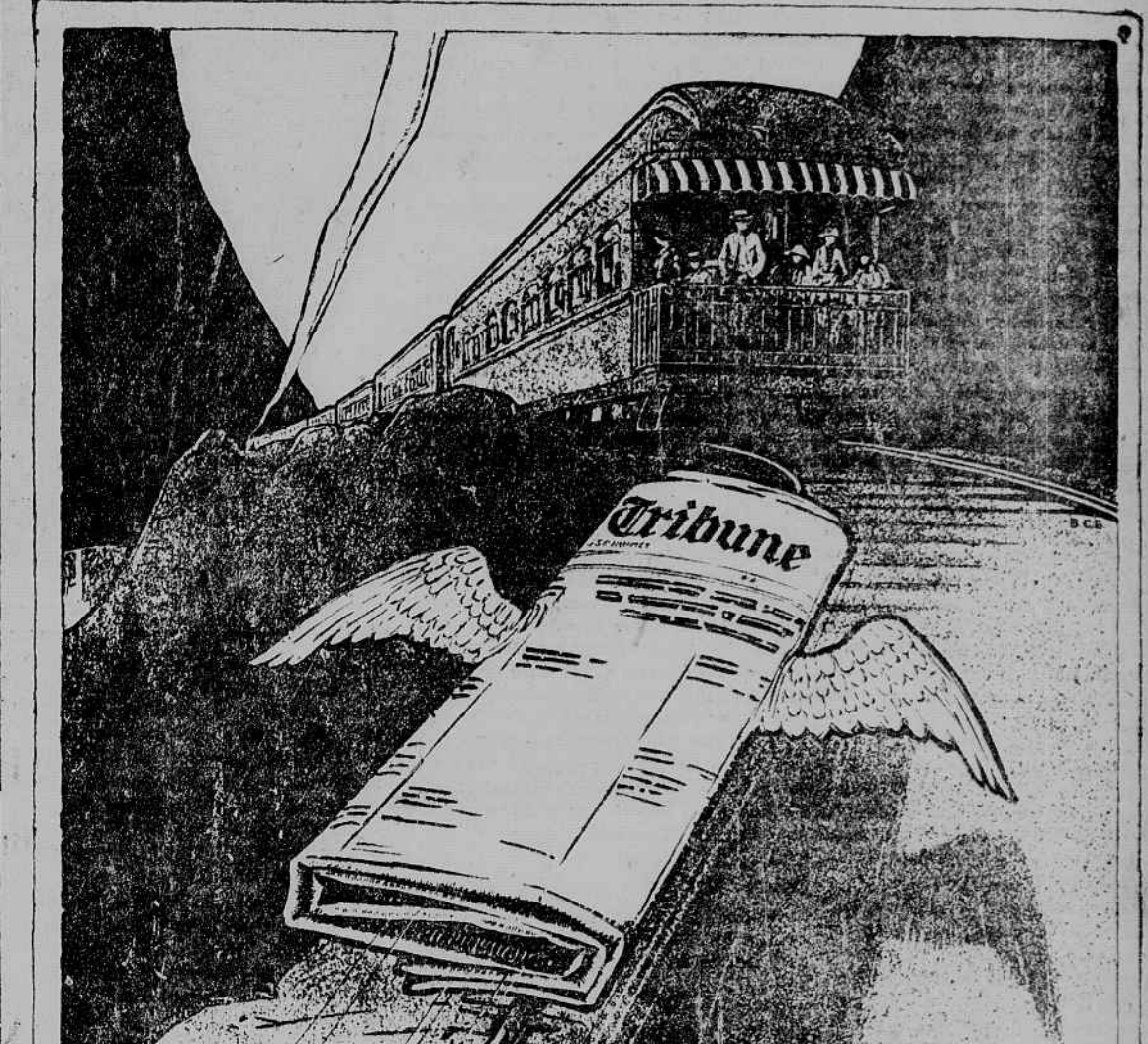
To the Editor of The Tribune.

Sir: I have read the letters of "Old Shipmaster" and "Engineer," and can thoroughly understand the position taken by each. As I have had nearly fifty years of experience in the science of ship operating, I think I have a good idea of the value of each.

A shipmaster makes a poor mechanic. His work is professional. An engineer, to be a mechanic, has no time to learn the profession of shipmaster. Charter parties, bills of lading, bills of health, all the documents and laws regulating commerce all over the world are beyond his view. His log and his requisitions for supplies and repairs are as far as he can go if he attends to his duties.

The duties of the shipmaster compel him to be a lawyer, a doctor, a parson and a diplomat. He is under necessity of keeping in touch with the depth of water, port charges, what kind of dispatch can be got, and cost of stores and repairs in every port in the world, and he must be prepared to advise his owners on all these questions. He has to see that his ship is fitted out with all the supplies and material for the voyage, and from the time that he sails until he returns he is responsible for the health and safety of all on board. When trouble comes along he must be the judge and punish all who by mutiny or laziness or disobedience of orders or dishonesty endanger the peace and comfort of all on board, including the engineer.

The master of a ship is always on duty. He has no watch and watch. He is liable to be called at any time. The



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New York Tribune

WHEREVER BIG NEWS BREAKS A TRIBUNE MAN IS ON THE SPOT

The Meaning of Zionism

Palestine as the Spiritual Home of Judaism to Raise the World's Cultural Standard

To the Editor of The Tribune.

Sir: May I reply to a recent criticism of Zionism in which a person of some prominence draws the flat conclusion that Zionism is a fallacy from beginning to end—economically unground, politically fantastical, spiritually sterile. Such is the idea to be gained by looking over the field of Zionism from the standpoint of the materialist, where it seems a failure on the principle of "Realpolitik." Indeed, the writer proves nothing more than the disadvantages of Palestine for the Jew seeking "political office," "freedom of conscience," "a field for business, talent," "social position," which are not the goals of an idealist. Let us examine Zionism otherwise. Let us view it with regard to its meaning in the Jewish purpose and ideal.

Judaism of course, is not an institution for the benefit of its adherents, means to afford the Jews greater ease, pleasure or even justice and worldly prestige. In other words, Judaism is pure idealism, for whose sake its adherents must make a sacrifice. And, indeed, much did the Jew forego—wealth, position, justice—when they were at the expense of his mission as a Jew.

In the event of a gradual yet complete assimilation of Jews as a solution of the "Jewish problem" not alone the untold misery and sufferings of the Jewish past would have been in vain but an irretrievable loss to humanity would have occurred of the Jewish future.

The Jewish mission is to make mankind recognize that one indivisible truth, to which all religions subscribe—that there is one Father for all of us; we are all brothers.

In the midst of intolerance and persecution the Jew was in no condition to spread abroad his ideal. He was then being tried in fire to see if he would stand true. But now the Jew has reached, to a great extent, wealth, position and prestige, without deserting his ideal. Now he can begin to further his divine mission. Position, wealth, prestige were not his ends, but the means to his end, the brotherhood of man.

When we consider Zionism on that

The Life of Oil Wells

Study of Decline of Production During a Series of Years

To the Editor of The Tribune.

Sir: In a letter by E. B. Reaser in your issue of July 12 I find a touching appeal for the small producer as a justification for a duty on Mexican oil imports. It is well to remember that the small producer of to-day was yesterday's large producer and that no discrimination is made between the large and small producers as to post-est price. Thus the apparent injustice operates against the small producer at all times; it may cost \$40 per well per month to operate a series of wells, and this irrespective of whether the quantity lifted is twenty barrels or 200 barrels; the cost per well is the same while the cost per barrel is ten times as large in the one case as the other. Irrespective of imports, this condition is static.

You cannot legislate to remedy a natural economic condition of this kind by an import tax. The basis of all selling price is cost, but not necessarily your cost; at times of shortage in a commodity the highest cost in the industry may govern; when demand drops and the large producers' cost is used as the basis of selling price the small producer must of necessity suffer.

The following figures are typical of production per well per year in the mid-continent; they do not necessarily represent either barrels or gallons, but represent relative quantity:

First year's production	1,000
Second year's production	1,000
Third year's production	340
Fourth year's production	324
Fifth year's production	140
Sixth year's production	82
Seventh year's production	32
Eighth year's production	22
Ninth year's production	12
Tenth year's production	8

Eight is contained in 1,000 12 1/2 times. Refraining from drilling the one new well now prolongs the existence of the eleven-year-old well for an additional 12 1/2 years, or will allow 12 1/2 wells of this caliber to operate an additional year. One well less now will create a vacuum, equivalent to the production of twenty seven-year-old wells. What could be simpler?

So that you may not think I have taken an extreme example I will state that I have knowledge of production which is represented over a period of

Glove Makers' Protection

Claim of Superiority for American Manufacturers

To the Editor of The Tribune.

Sir: In answer to W. C. Smith's article in The Dry Goods Economist of July 9, "For God's Sake, Gentlemen, Be Reasonable," we also repeat the same. "For God's sake, gentlemen, be reasonable." Give the 30,000 glove makers in this country a chance. Tell Mr. Smith that if the tariff puts out 400 people in his factory in France we have 400 people to put to work in this country. Tell him we can make better leather here and as good gloves.

We will call his attention to the fact that the men never suffered by paying unreasonable prices when the high duty was put on men's gloves. The American manufacturers see to this. The higher the duty the lower the price of gloves. Why? The American manufacturers have always cut each other's throats and the people have received the benefit. There are no rich glove manufacturers in this country, as riches are counted to-day.

We did build up the men's glove trade with a high duty, and gave them better gloves than they ever got from Europe. Give us a chance on women's gloves. We won't use the cheap alum tan that is used in Europe, where flour and egg yolk are scarce. These alum-tanned gloves to-day are making the women mad, because every time the gloves get wet they have to buy another pair.

Give our people work and they can pay our heavy taxes. The men in Europe don't pay our taxes. Give us a chance to build up our glove leather and glove industry, and the statistics show the people will benefit and get a much better article made from up-to-date chrome tannage which can be washed, and washed, and washed.

JOSEPH E. WOOD.
Gloversville, N. Y., July 12, 1921.

Freedom of Appeal

To the Editor of The Tribune.

Sir: Apropos the agitation for men to go without coats and hats here is my status:

I wear a hat on Sunday only, and then to church only. On other days I go to the theater and to other public places without one. If any one is curious I don't care.

When I wish I go without a coat. On week days I frequently go on the subway or to other public places wearing a gray Palm Beach coat, with old trousers. On the street I do not care whether I wear one or not.

Why cannot other men dress for their own comfort rather than for convention?

INSTRUCTOR IN ONE OF THE
LOCAL COLLEGES.
New York, July 15, 1921.

The Coal Puzzle

(From The Cleveland Plain Dealer)

If you don't buy your coal now, the price may go up later; if you buy it now, the price may go down later. Let's talk about something else.